

gan to rend in twain, as also did the vail in the temple, Centurion, what did you think of Jesus whom you crucified about that time? What testimony was that you ventured when the last act of the terrible tragedy was enacted? "Truly this was the Son of God!"

Here we rest the case so far as further testimony is concerned. In our pleading we shall draw the evidence produced into a summary so as to be both cumulative and climatic. I have asked all these witnesses what they thought of the Christ. In character these witnesses are God, angels, inspired men, wicked men and demons; some good friends, and others Christ's bitterest enemies. Moses and the Samaritan woman testify that Christ is a Prophet; Isaiah that He is Wonderful Counsellor, Mighty God, the Continual Father, the Prince of Peace, the True Shepherd; King David that Christ is the head stone of the corner, and King of Glory; the angel Gabriel, that he is Savior, born Son of the Most High, Emmanuel, Shepherd, and Governor; devout old Simeon, that he is Salvation and Light; the multitude before Jerusalem, that he is King of Israel; the Apostle Peter, that He is the Christ, the Son of the living God; God out of the cloud acknowledges Him his Son, his chosen; Daniel, that he is the Messiah, prophetically, the coming Prince; St. Paul, that He is High Priest, Power and Wisdom of God, Head over all things to the church; Nicodemus, that he is Teacher come from God; demons testify that he is Son of God, Holy One of God; Judas, that he is Innocent Blood; Pilate, that He is the Just Person; the officers that "never man so spake"; the centurion testifying that this was truly the Son of God. Sixteen witnesses agree that Christ was the Son of God.

My brother, is the Christ all this to you? Is he a Prophet, speaking for God and from God to you? A Priest, speaking for you and from you to God? A Counsellor, that is wonderful for truth and sure ways? A Mighty God that created you unto good works? A Continual Father unto whom you can look for daily supplies? A true Shepherd, that watches over you daily? The Head Stone of the building in which you are a living stone? The King of Glory, that promised you a crown of glory in the end of the race? The Christ, whom you confessed and in whom you trust for salvation? The Son of the Most High, your elder brother? The Emmanuel, God with us, God with you? The Governor, who directs all your life? The Salvation, that God sent for your rescue? The Light in the Word, directing all your steps? The Messiah, the Savior of your soul? The Prince of Peace to you in time of trouble? The Power and wisdom of God to you? The Mediator of the Gospel covenant between you and God? The Teacher come from God, bidding you come to him to learn of the way to Heaven? The Innocent blood, shed for the remission of your sins? The Just Person who died for you, the unjust to save you from your sins? The One who spake as never man spake, and unto whom you go for safety? The Holy One of God, in whom your redemption is complete. Is this your verdict?

All that have publicly confessed Christ, and have put him on in baptism, come forth from the birth of water, (the gospel) and the spirit to walk henceforth in newness of life, you say that you agree on the verdict, that Christ is to you everything that the testimony of the witnesses have set him forth to be. So say you all.

O unrepentant sinner, shall Jesus become all this to you? Come and confess Him as the Christ, the Son of God. Join these Christians in the grand verdict. You have this day been sitting as judges upon a trial of the Christ. Upon your decision in favor of the judge of all earth, depends your destiny for eternity. Your refusal or failure to decide for Jesus will subject you to a reversal of place and position. The time will speedily come when you will be on trial in the judgment day, and the Christ for whom you should now decide, will then be judge, or rather his word will judge you in that day. His Word says to you now, "He that is ashamed of me and my word in this sinful and adulterous generation, of him shall the Son of man also be ashamed before my Father and the holy angels. But he that shall confess me before

men, him will I also confess before my Father which is in heaven." Confess Christ now, and he will own you in that great day. St. Paul says, "If thou shalt confess with thy mouth, that Jesus is the Lord, and shalt believe in thy heart that God raised him from the dead, then shalt thou be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Come; do so now right speedily, and be saved and cause a thrill of joy to vibrate in every Christian heart, while angelic chords of rejoicing shall go up from the battlements of glory in honor and praise to God the Father, and Christ the Lord.

#### Paul's Voyage Begun.

Read at Prayer-meeting by Charlotte Holsinger.

In the last quarter, we left Paul with Agrippa, awaiting the verdict of release or doom. After conferring with Bernice, Festus and a few others, they proclaimed him not guilty of death or bonds, but that having appealed to Caesar, he could not be set free without conferring with Caesar. This seems as much an excuse for their own cruel conduct toward Paul, as a desire to conform to the Roman law. After a few days, Paul was sent to Rome in the care of a centurian, who also had other prisoners in his care.

The opening for the second quarter finds them on their way and gives an account of the storm, and the encouragement Paul gave the despairing crew. Whether Luke and Aristarchus had been implicated in the same charge with the prisoners, or as companions or domestics, is not known. However, it is pleasant to think of the friendship that would suggest such a perilous journey only for the sake of a morsel of comfort to one another. So, we prefer to think that Luke and Aristarchus went as companions. At least, it is fortunate for us that Luke was in the company, as from him we obtain the account of the voyage.

In the infantile days of navigation, before we were blessed with the compass, navigators were compelled to keep near the shore. The harmony subsisting between the plans of Providence and redemption, are noticeable. While the spreading of the gospel was to be kept in check, the science of those early days might be sufficient; but before the Gospel was sent to cheer the inhabitants of other lands, the compass was invented, and many other improvements made in naval architecture. Our prosperity will show to what extent these wonderful improvements have been used in heralding salvation. These great inventions have reflected honors on the names of our race; yet the sacred words ring clear, "Your heavenly Father knoweth what need ye have of these things." Thus showing that while we are worrying through some knotty problem, our Father is creating means whereby all will be explained, if we but trust in Him.

Had Paul's friends the direction of this voyage, they would have chosen a smoother sea and fairer sky; but He who surmounts dangers instead of avoiding them willed this occurrence to teach His people to consider the wisdom and power of God. Often times we hear people regretting the imperfections of this world, yet could their reform be effected we might be the losers. This world is well enough, and if we would have a reform, there is home-work for us all.

Paul apprehended the perils of the sea and advised that they should stop at Crete; however, the advice was overruled by the navigators, and the frowning skies and maddened winds are used as a background upon which to display the omnipotence of an omnipresent God.

#### The Old Preacher's Visit.

It must have been about the year 1845 that I heard from a minister named Moses Getchell, an account of a visit of Elder Thomas Lewis, the eldest of three pioneer preaching brothers, to the house of his father in Pittsfield, Maine, when he was a lad.

Sometime about the year 1800, Elder Lewis came to their home and remained two or three days. He came unexpectedly, and while there seemed absorbed in prayer and meditation, but did not feel at liberty to appoint a public meeting for preaching. He would walk the floor, sometimes

groaning in spirit, but saying very little to anyone.

One day when Getchell was on his way out to the barn, he met the man of God coming in, and saw him looking up into the sky and heard him say,—"Father, didn't you send me here? Didn't you send me here?"

For some time he seemed bound in spirit, and uncertain as to the course he ought to take, the people meanwhile hoping he might conclude to preach to them; and after some days he deemed it right to appoint a meeting in the school-house. The country was new, but the people were waiting, and the appointment was quickly circulated; each who heard it told his neighbors, and told all whom they saw, and so the word passed from house to house till all were notified; and the people made their way through forests by marks on blazed trees, and crowded the old school-house to hear the word of life.

At the appointed time the preacher arrived and entered the house. After a while he walked solemnly up the aisle and laid his hand gently on the heads of one and another of those who were sitting there, as if in prayer and blessing, but saying nothing; passing by some here and there, and laying his hand on the heads of others, until he had gone around the room, when he finally returned in silence and took his seat at the teacher's desk.

He then sang one of the old-fashioned "reformation hymns," and young Getchell thought that in all his life he never heard any one sing like that.

The preacher then bowed in prayer, and Getchell thought he had never heard such praying. He had heard prayers of his father, and of others, in the meetings, but this man seemed to be talking and arguing and pleading with God, and reasoning with him, and trying to prevail upon him to bestow a blessing on the people.

When the prayer was ended the preacher talked to the people, but there was no enthusiasm, no eloquence, no freedom of speech; his words were few and solemn, and he seemed to be under restraint, and unable to speak freely. At the conclusion of the service he left an appointment to be with them four weeks later, and went away.

It was a strange visit, taken altogether; but at that meeting, unpromising as it seemed, many were deeply convicted of sin, and began to call upon God for salvation. The four weeks passed and the preacher returned. As he drew near the school-house he heard the voices of the new converts who were gathered there, and were singing praises to God. He stopped and listened and gave thanks to the Lord, saying, "The winter is passed, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come." He entered the school-house, and with but little ceremony announced his text, "*That makes me feel well*"; and if you want to know where it is, you will find it right in my little heart."

He then told the story of his former visit, how he came, as he believed, by divine direction; how he had found no liberty to appoint a meeting at first, and no freedom of thought or speech, no liberty in public labor, but struggled beneath his load, oppressed in spirit, and seeing no light; and how he had carried that same burden on his heart all the four weeks that had passed, praying and looking to God for his blessing, and finding no relief until he came in sight of the school-house, and heard the songs of the newly-converted souls, and learned what God had wrought among the people, to the joy of his heart.

The interest of the people at this recital can be imagined. The work of grace went on, and every person upon whose head the good man laid his hand was converted during that great revival.

This was Moses Getchell's story concerning one of the old pioneer preachers of Maine, not many of whom remain to this day: men who walked with God, lived in the power of the Holy Ghost, knew the leading of the Lord and the guidance of his Spirit, and left examples on which many of his more polished successors might meditate with profit.—ALBION ROSS.

The Bible, diamond-like, casts its luster in every direction. Torch-like, the more it is shaken, the more it shines. Herb-like, the more it is pressed, the sweeter its fragrance.